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The Sunday School Times

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But for a Moment

By Ida A. Guirey

2 Corinthians 4:17

"BUT for a moment" the trials and crosses,
Weariness, trouble, and tears.
When we have passed through the "valley of shadows,"
Then, oh, what glory appears!

Glory outshining the sun in its splendor,
Glory outweighing earth's gold.
After the "moment" of our "light affliction"
Glory eternal, untold.

Joy, like the sunrise, will come in the morning;
Sorrow and sighing shall cease;
Moments are passing—then life everlasting
Filled with eternity's peace!

"But for a moment" to patiently trust Him—
Wait till the shadows are passed.
"But for a moment"—look up and take courage—
Faith will bring vision at last.

What Every Christian Ought To Know:

That your temptations and trials are not peculiar, for every other believer in the world is also tempted and tried; that the Lord Jesus understands, for He also was tempted as we are, though He never sinned; that all other believers of all the earlier centuries have been harassed by the world, the flesh, and the Devil; that the Devil will flee if you resist him in the power of God, and that the best weapon against him is the Sword of the Spirit, which is the Word of God; that God will not allow you to be tempted beyond your ability in Him, and that He will comfort you in unexpected ways and force even the Devil to give you breathing spells; that no organization, no man, woman, or child is perfect, therefore it pays to make some allowances and be sympathetic; that only One is altogether lovely, therefore it is well to keep our eyes on Him; that the whole body of believers, which constitute the true Church, is the battleground of a tremendous, spiritual struggle, but that the battle is not really ours but God's, and that as we trust in Him and use the armor He has provided, we shall be victorious; that God has begun a work in your heart which He will complete, has provided grace sufficient for every need, and has promised unconditionally not to forsake you; that there are some questions you cannot answer, some problems you cannot solve, because you are still a human being with a finite mind and limited knowledge; that God may allow you to be in some perplexity for a time, in order that you may be humbled, forced to depend on God moment by moment, and learn by hard experience that you must get your wisdom from above; that the strife will not always last, and that ahead of you lie rewards for faithful service and the indescribable joys of eternal life in the presence of God; that if you doubt the truth of any of these statements, you will find Scriptural support for them in the references given below.

(1 Pet. 4:12, 13; 5:9; Heb. 4:15; Jas. 4:7; Matt. 4:1-11; Eph. 6:17; 1 Cor. 10:13; Matt. 4:11; Luke 4:13; Jas. 3:2; Song of Sol. 5:16; Heb. 12:2; Eph. 6:12-17; Phil. 1:6; 2 Cor. 12:9; Heb. 13:5; Deut. 29:29; 1 Cor. 13:12; Deut. 8:3; Jas. 1:5; 3:17; 2 Tim. 4:8; Rev. 22:1-7, 12.)

The Valley of Suffering

TRULY the Lord, "who forgiveth all thine iniquities," also "healeth all thy diseases" (Psa. 103:3). But our prayers, our faith, and our obedience to His instruction must be according to His will, and His will is not always to heal immediately, or without resort to human agencies, as will be shown from the Scriptures.

God's ways are higher than our ways, and his thoughts than our thoughts (Isa. 55:9). God's Word teaches that sickness or affliction is not always because of personal sin, albeit for a definite purpose, which could be defeated were we to claim instantaneous healing. Sometimes it is good to go down into the valley of suffering.

Comfort for Dark Days

"Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me" (Psa. 138:7).

The narrating of the personal experiences of a beloved minister friend, whose Bible teaching and radio messages have brought comfort and salvation to thousands over the years, has served to emboss this precious truth clearly for the spiritual eye.

Over a six-year period God has laid him low for two serious operations. Recently a correspondent had chided him for not claiming the ability of God for immediate, complete healing. He firmly believes that God is able, but was not led of the Lord to claim it for himself. Only now does he know why.

During his first illness, when suffering was so great that in some respects his old man gained some supremacy, he resented the fact that his nurse was of Oriental extraction. However, her devotion, her gentleness, and her ability soon overcame this sinful thought trend, and he learned to love her. One day he said, "Miss ——, are you a Christian?" She answered, "No." "What a pity," he continued, "for you would make a fine

servant of the Lord." Before he left the hospital, he had the joy of leading her to the Lord, and he was thrilled, while hospitalized on this recent occasion, to receive a letter from her saying that she has gone on with Him, and has grown in grace and the knowledge of her Lord and Saviour.

No sooner was he installed in his hospital room a few weeks ago when his doctor said: "You know Mr. ——. He is just down the hall and wants to see you. I think you can do him good." The minister asked if it was Mr. —— of the —— Funeral Parlors, and was informed that it was. He arranged immediately to see Mr. ——, finding him so wracked by a strange disease that to look upon him was a distinct shock.

"I am so glad to see you," said the funeral director. "I don't know what is wrong with me, but I feel that I have put too much stress on business."

"You have some very fine motorized equipment in your business," said the man of God. "If anything goes wrong with it —no matter how trifling—you take immediate steps to get it hitting on all eight cylinders again. You are very successful in business; you are a cultured gentleman; you have a wide circle of friends. You have nurtured the body and the mind; you have cultivated the social urge; but you have neglected your soul. Your trouble is that you are hitting on but six cylinders. You should be hitting equally on all eight."

The unsaved man readily admitted that this was so, and in this and subsequent conversations eagerly sought to know more of the Saviour who could supply all his need. On the day the minister was to leave the hospital he went along to the other man's ward for a final word. And, what is unusual for a hospital, they were left very much alone; although the nurses were looking for the minister, and knew of the former visits, the nurses never thought of looking in the other ward. "Isn't it strange," commented the one being left behind, "that we have been left so long undisturbed, to talk of the need of the soul?"

Definitely it was of the Lord. This man is close to the Kingdom, though he has not, at the time of this writing, stepped over the line. "If I had claimed God's precious promises for myself in seeking instantaneous healing," says our minister, "He might have given it to me, but I would have missed these two precious experiences; I could not have helped these two needy souls. How are we to reach those who are in the valley of suffering unless we are willing to let God have His way, and go down into the valley where they are?"

God's Word teaches the gift of healing, and that it may be received instantaneously, but it also teaches that prayer must be in the name of Christ and the will of the Father. God's purposes are changeless. The Apostle Paul prayed three times that the "thorn in the flesh, the messenger of Satan [given] . . . lest I should be exalted above measure, . . . might depart from me" (2 Cor. 12:7, 8). The apostle had no doubt that God was able, but it was not in His will. Instead, He said unto Paul, "My grace is sufficient for thee; for my strength is made perfect in weakness." Of this sufficiency of grace the Apostle says in 2 Corinthians 9:8, "And God is able to make all grace abound toward you; that ye . . . may abound to every good work."

That (apart from the power of Satan to mimic to a limited degree the all-powerfulness of God) all healing is divine, is shown by the calling of born-again believers as doctors, nurses, and medical missionaries. God provides in His Word for:

1. *The employment of physicians:* "Jesus . . . said unto them, They that be whole need not a physician, but they that are sick" (Matt. 9:12). If doctors are contrary to the will and purpose of God, He would not have made reference to them with respect to His personal dealings with the need of sinners—the spiritually sick.

2. *The use of medicines:* "A merry heart doeth good like a medicine" (Prov. 17:22). "There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines" (Jer. 30:13).

3. *The use of ointments, balsams, and plasters for the treatment of infection and wounds:* "And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered" (2 Kings 20:7). "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment" (Isa. 1:6).

4. *The treatment of fractures:* "Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold a sword" (Ezek. 30:21).

All scientific knowledge, whether with respect to medicine, surgery, or other wise, is only available to man as God permits the laws by which He formed and controls the universe, its inhabitants, its fauna, its flora, and its very consistency, to be revealed and understood by His creatures. His laws say that if a certain unhealthy condition is removed by diet, self-control, medicine, surgery, or prayer, the normal condition will be restored, except of course when He in His wisdom decides otherwise. The withholding of healing can be as much the will of God as the immediate setting aside of the unhealthy condition, that may or may not have resulted from disobedience to the divine health laws of God.

In other words, for reasons the Scriptures reveal, God does refuse healing even when proper spiritual and health procedures are followed. And He does permit sickness and affliction. Paul, of course, is a perfect example. Why does God allow even His children to languish on beds of sickness? Let the Scriptures declare some of the reasons:

1. *That the works of God might be manifest.* As to the reason for the blind man's condition, the Lord Jesus answered, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him" (John 9:3).

(Continued on page 565)

Notes on Open Letters

Credit Where Credit Is Due

Some months ago Miss Mildred Corbett contributed an article to your magazine, condensed from the works of Thomas Goodwin. You sent an inquiry to her regarding the source of her article at the same time also enclosing a copy of the quarterly magazine of the Belgian Gospel Mission, which had an article also from Thomas Goodwin on the same subject of "Answers to Prayer."

The Belgian Gospel Mission editor copied my original article from Goodwin which appeared in our I.F.C.A. *Voice* magazine of April, 1949. (I am sending you a copy under separate cover.)

Later, I loaned Miss Corbett my volume of Goodwin and suggested a rewrite of my "7 points." This you accepted and printed. This article later also appeared in the *Christian Digest* and without credit. Perhaps this is because articles in The S. S. TIMES are sometimes unsigned. At any rate, this may elucidate the puzzle and answer your query. Miss Corbett is a member of our church.—*The Rev. Carl A. Meyer, Addison Heights Bible Church, Chicago.*

This refers to the leading editorial entitled "Expecting Answers to Prayer," in the issue of November 1, 1952. Following a long-standing custom, the TIMES did not sign it, but did give credit in a note to Dr. Thomas Goodwin. The TIMES did not then have all the information given in Mr. Meyer's letter, which it has just received. (It also seems probable that the editors of *Flanders Fields*, the organ of the Belgian Gospel Mission, and the *Christian Digest* did not have all this information.) The TIMES never knowingly quotes from other current periodicals or books without giving credit to the source wherever it is possible to find it; and does not quote whole chapters or articles from current literature without asking the permission of the publishers.

"Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour" (Rom. 13:7).

Revival in Japan

A breath from Heaven upon missionaries and Japanese believers

By DAVID H. JOHNSON, D.D.

News of revival almost never finds a place among the somber headlines in the press. But here and there revival fires are brightening this world's dark horizons, and now comes an encouraging report from Japan. Dr. Johnson is general director of The Evangelical Alliance Mission (TEAM), founded in 1890 as The Scandinavian Alliance Mission of North America, and having missionaries in many lands.

SINCE the middle of February, Gospel work in Japan has gone forward by leaps and bounds—because *revival has come.* Missionaries have had new experiences with the Lord, miracle power is being displayed, Japanese Christians are going out with new zeal, and many Japanese, who formerly were only intellectually interested in Christianity, are coming out definitely for Christ.

In recent months the work in Japan had been very discouraging. Missionaries on every hand witnessed a return to the shrines, and thousands of inquirers turned away when they came face to face with the real issue. Satan's attacks upon the missionaries had been unusually severe—spiritually, mentally, and physically. Members of different missions in Tokyo were gathering for early morning prayer each week to seek revival. American Christians in close contact with the Japan work were joining them, though six or seven thousand miles away.

The first indication of revival came on February 10 and 11, when about 100 missionaries of The Evangelical Alliance Mission met in Tokyo for a mid-year conference to pray about financial needs. From the very beginning the financial matters took a back seat as missionaries became concerned about their own spiritual needs. Everybody was broken before God and his fellow workers. Spiritual defeat in many forms was confessed, Christians made affairs right with one another, a new joy and power filled them. As one expressed it, they had all been living in the light of 1 John 1:9, but now they were learning the meaning of James 5:16.

It Spreads to Karuizawa

When some of the missionaries sharing in the revival returned to Karuizawa, God's Spirit continued to be poured out. A number of missionaries not able to attend the Tokyo conference were gripped with deep conviction of their needs and asked for prayer. Others told how God had wonderfully dealt with them in Karuizawa during the time of the Tokyo conference. Spontaneous, unannounced meetings were carried on every night that week in Karuizawa, with a glorious liberty of the Spirit prevailing. There was no leader, apart from the Spirit. Prayer, singing, testimony, confessions, and praise moved in orderly fashion until almost midnight every night. Each night new ones would come and early in the evening would testify to defeat and need. The group would stop to pray for them and perhaps an hour later they would rise again to tell how God was meeting them, replacing their defeat with songs of praise.

To Other Missions

When revival fires continued to spread in Karuizawa, a team of six missionaries felt led to travel to other mission stations to carry the good news. They visited missionaries on their stations and in their individual homes, and God continued to work in hearts. Many who had not found victory at the Tokyo conference claimed it at that time.

More significant was the revival that broke out in another mission through their ministry. About fifteen missionaries were melted and for four hours prayed, confessed sins, and got right with God and their fellow workers.

Visiting a certain city, the team saw the hand of God in healing bodies and utterly transforming missionaries and Christian workers. Those of the mission board working in that city declare that their entire mission, including their college, was visited with a revival they never dreamed possible. Meetings lasted for nine hours. At a chapel service God broke hearts and an all-night prayer meeting followed. Now revival fire is spreading everywhere the revived students of this college go.

On their second trip the team found some places hard, as missionaries had heard about the revival and were resisting it. But by this time these revived missionaries had learned to hold onto God in prayer until He answered. Doing that, they saw the power fall in the various places they visited, and, as a result, missionaries who were cast down and defeated were caused to weep, confess their sins, and claim the victory.

Japanese, Too

Revival blessings have spread to Japanese Christians as well as missionaries. A missionary, speaking at a Tokyo Youth for Christ rally, abandoned his evangelistic message to tell what God was doing among the missionaries. Soon the aisles were full of Japanese young people—Christians seeking new power and victory, and scores of unsaved. Sunday morning, in a Japanese church, almost the entire congregation was moved to tears. One man prayed with such intense brokenness and desperation that the benches around him literally shook.

One night in Karuizawa a revived missionary began to testify through interpretation to a class of Japanese maids. She spoke one sentence, and the Spirit of God gripped the interpreter, who broke down weeping. By midnight three had been saved, others had surrendered to the Lord, and all were deeply touched, although no message or testimony was ever given.

God touched hearts as a missionary spoke at a weekly meeting of language teachers; the only instructor not sure of his salvation entered into full assurance, and all but two of the others made new surrenders to God amid weeping and brokenness, a sight not ordinarily seen among the impassive Orientals.

At a denominational seminary in Tokyo, God worked as two missionaries spoke; students made things right and cried out to God for new power and holiness of life.

The above experiences show the pattern the revival is taking among missionaries and Japanese Christians; these incidents are not meant to be inclusive.

Testimonies

Missionaries' hearts have been filled to overflowing with what God has done for them and their work. Many have said, "For the first time in my life I can come to God with a heart that condemns me not." One wife declared, "This revival has so changed our home life that it is like being married all over again."

Another missionary testified: "I realized I had never consistently lived the victorious life. I had lived with my roof off before God, but with my walls up before my fellow believers. I had pretended to be one thing while in actuality I had been something else. My own miserable pride would not let me confess my 'faults [sins] one to another.' . . . God has made me sensitive to sin . . . the Bible is a new book to me, prayer is a new revelation, and our missionary work in every aspect has a new approach."

This from a missionary wife: "One night after church my husband and I were up until 2 a.m. making things right with each other. I praise the Lord for the love He has given me for Himself, His Word, and my family. I have never experienced such joy in the Lord in the

seventeen years of my Christian life."

Much prayer, in public and private, has changed many lives. Said one missionary, "Everyone I see I want to pray with!"

Here are further statements made by missionaries who had special experiences in the revival:

"I just can't express in words what God has done. Friends, it is something great and wondrous. It is something that I didn't think I'd ever see.. It is not a little emotional stirring—IT IS REVIVAL. Praise God!

"I am convinced that this is a manifestation of the world-wide revival for which we are all praying. It has had every mark of God upon it, and no fleshly excesses.

"You have heard about the revival God has sent to Japan. It is indeed a Holy Ghost revival! Man could not do what we have seen the Holy Ghost do in the past seven weeks."

"We tremble at the thought of relating our experiences, but God has worked so unmistakably and powerfully that we must share with you some of the things God has done for His glory. We have seen scores of missionaries and nationals melted before God."

"Our team of six first visited Osaka. We saw the hand of God in healing bodies and utterly transforming missionaries and Christian workers. . . . We saw the fire of God fall on meetings in a way that literally defies description."

"I can say with all my heart that God has pruned me, taken out dead limbs, and filled me with His Holy Ghost. He has given me a new faith, a new light into the Word, and a new power for witnessing I never knew before."

Its Significance

The Lord may wish to give the Japanese this supernatural evidence of the truth of the Gospel. Many times God has sent revival just before wars and persecution.

Few American Christians have ever seen revival. In fact, many have adjusted their theology to suit their dry, miracleless experience. May the report of what God is doing in Japan create a hunger in our hearts to see true Holy Spirit power in our lives and in our service for Christ! We have the organization and facilities for a tremendous Gospel impact, but our unbelief and hidden sin are holding back the power like the stops on some great organ.

We have held back long enough. Who will heed God's voice and pull the stop?

Chicago.

II. God's Use of Types in Prophecy

The stone that will become a great mountain

By ALBERT J. LINDSEY, D.D.

This second and concluding article by Dr. Lindsey is part of an address delivered at the International Congress on Prophecy held in New York and Philadelphia last November.

Thirty-six of the Convention addresses, edited by Dr. John W. Bradbury, have now been issued in one volume (Van Kampen Press, Wheaton, Ill., $3.)

ONE of the most important of all chapters in Biblical prediction is Daniel 2. It is in this chapter that we have the dream image of the king of Babylon, Nebuchadnezzar, in which he beholds a colossal image with head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, toes part of iron and part of clay. Then he sees a stone cut out of the mountain without hands which falls upon the feet of the image, breaking it into pieces, the fragments of which are carried away as the dust of a summer's threshing floor. This stone in turn becomes a great mountain filling the whole earth. There is little room left for speculation for the interpretation of the dream is given by Daniel in chapter 2, verses 36-43:

"This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay."

The image represents the whole course of Gentile rule in the earth from the days of Nebuchadnezzar until the coming of the Son of man to set up His Kingdom. Time will not permit us to indulge in the thrilling study of "the times of the Gentiles," which the image so vividly types, but that which does concern us here is that this vast program is to be terminated by the God of Heaven which shall never be destroyed, and in its place one is to be set up by the glorious return of Christ, who is likened in His coming to this smiting stone (Psa. 2:7-9; Isa. 63:1-6; Rev. 19:11-16). Now concerning this the Prophet Daniel declares:

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure" (Dan. 2:44, 45).

Now this stone cut out of the mountain without hands is beyond dispute, that stone which was rejected by the builders, the Christ of God. Let us take a moment to note several of the Scripture references to this:

"The stone which the builders refused is become the head stone of the corner" (Psa. 118:22).

"Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder" (Matt. 21:42-44).

"And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder" (Luke 20:17, 18).

"This is the stone which was set at nought of you builders, which is become the head of the corner" (Acts 4:11).

"Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner. And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being dis-

obedient: whereunto also they were appointed" (1 Pet. 2:7, 8).

Here then is presented, in type, a vivid portrayal of the descent or the coming of the Lord falling upon the feet of the image. The falling stone brings to an end the times of the Gentiles, and is a living picture of the Lord Jesus Christ coming in judgment upon the ten kings under their great and impious head, the man of sin, the Antichrist. This falling, smiting, and sweeping-away of the pieces like chaff is a dramatic demonstration that the Kingdom of Christ is introduced by judgment at His coming. That judgment of Christ is to be seen in the falling stone is without doubt. Both Matthew 21:44 and Luke 20:18 clearly state:

"Whosoever shall fall upon that stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."

The fact that Christ here applies these words to Himself removes all doubt as to the application and interpretation of this type.

Here we have Israel's sin and judgment and the fate of the Gentiles. Israel stumbled against this stone, for to them it was a rock of offense and thus they were broken as a nation. The evidence for this is on every hand, as we look at Israel scattered throughout the world in this very hour. But the Gentile world rejecting him will be broken, crushed, and completely destroyed when the stone falls. The coming of Christ will then grind to powder the enemies of the Son of God. The military Christendom will find its end, and man's day with its boasted progress, civilization, and its deification of man will close. Its sun will set in dark clouds of judgment, the hurricanes of divine displeasure and wrath will sweep away that which defied God and rejected His greatest Gift.

When will the stone strike? To endeavor to answer this question would be to engage in speculation. But this much we can be sure of, the end of "the times of the Gentiles" is rapidly approaching, and it may be much later than we think.

Thus God in His picture gallery has given to us in the stone of Daniel 2 another clear picture of what it will be like in that day when the Son of God comes in judgment.

TACOMA, WASH.

Many years ago, Dr. C. I. Scofield, the editor of the "Scofield Reference Bible," prepared an excellent pamphlet under the title, "Will the Church Pass Through the Great Tribulation?" You will find it worth-while reading in connection with Dr. Lindsey's articles on "Types in Prophecy." It was long out of print, but is now again available, and you may obtain copies for yourself and your friends at 10 cents each; 50 cents for six; 90 cents a dozen; $3.50 for fifty; or $6 a hundred. All prices include postage.

Address The Sunday School Times Company, 325 North 13th Street, Philadelphia 5.

A Fine Vacation With Christian Fellowship

FRIDAY, August 21, will find the Christian Fellowship Tour party comfortably situated in the fine Biltmore Hotel in Los Angeles, the hub of several beautiful communities, including Hollywood and Pasadena. The time spent in this attractive Western city will be one of the interesting features of the Tour. An extensive sight-seeing tour of the city is planned, and the travelers will be taken to Hollywood Park, the Municipal Airport, aviation plants, "El Camino Real," Hermosa, Manhattan and Redonda beaches, Fort MacArthur, San Pedro Harbor, Long Beach, Signal Hill, oil fields, U.S. Naval Hospital, and Knott's Berry Farm. There will be time to visit interesting remains of the California Mother Lode country, the true "Gold Rush" section of early California. The late afternoon and evening of Friday, August 21, and the morning of Saturday, August 22, will be free for visiting friends or shopping in the many attractive stores.

The Tour party will leave Los Angeles early Saturday afternoon, traveling eastward on the Sante Fe lines to the Grand Canyon, arriving early Sunday morning. The entire day will be spent at the El Tovar Hotel, and the time will be free for rest and worship and enjoying the magnificent scenery in this place which is so popular with all tourists. On the high plateau in the northern part of Arizona will be seen the awe-inspiring, immense gorge cut by the Colorado River, which creates an intricately sculptured chasm that contains between its outer walls a multitude of imposing peaks and buttes, of canyons within canyons, and of complex, ramifying gulches and ravines. The width of the canyon ranges from four to eighteen miles, it has a depth of more than a mile, and it extends in a winding course about 280 miles. Everyone will be impressed by the colorings—the dull red which glows when the sun strikes it, the beds of many colored rocks of varied tints of pale buff and gray, delicate green and pink; and, far down, the more somber hues of chocolate brown and slate gray. Here is an ideal spot for picture-taking, and the photos will bring back memories long afterward of the happy days spent in company with other Christians in viewing this splendid panorama.

This will be a fitting climax to the Tour, which is due to arrive in Chicago on Tuesday, August 25. Nearly a month will have been spent in travel (since July 27), and in that time the party will have visited Yellowstone Park, Seattle, Victoria, Vancouver; will have traveled for ten days on the specially chartered luxury liner, the S.S. *Chilcotin* through the Inside Passage to Alaska, stopping at ports such as Ketchikan, Juneau, Skagway, Sitka; will have seen Glacier Bay, with glaciers coming down to the water's edge; and will have stopped in Portland, San Francisco, Yosemite National Park, and seen the Mariposa big trees of California.

Complete details of the Tour, including costs, are given in an attractive illustrated folder which may be obtained, free, by writing to Mr. Harry J. Jaeger, Executive Vice-President and Secretary of The Sunday School Times Company, 325 North 13th St., Philadelphia 5. Mr. Jaeger will accompany the party during the entire tour.

The Valley of Suffering

(Continued from second page)

2. *That men might seek God:* "I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early" (Hos. 5:15).

3. *That God's glory might be revealed.* The Lord Jesus said regarding Lazarus' illness, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby" (John 11:4).

4. *That many might believe in the Lord.* God permitted Dorcas to fall sick, to die, and to be raised again for this purpose. When Peter had called those who mourned for her, and had presented her alive, "it was known throughout all Joppa: and many believed in the Lord" (Acts 9:41, 42).

5. *That God might benefit His saints through the working of His power.* Speaking of his own affliction, of God's refusal to remove it, and His assurance, "My grace is sufficient for thee," Paul states, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ might rest upon me" (2 Cor. 12:9). Job had a similar experience: "The Lord said unto Satan, Behold, he is in thine hand; but spare his life (Job 2:6).

6. *That God's own may continue to serve others.* When Peter's wife's mother was prostrated by fever, and then raised by the power of the Lord Jesus "immediately : . . she ministered unto them" (Mark 1:31).

7. *That the Gospel might be preached.* Again quoting the Apostle Paul, "The things which happened unto me have fallen out rather unto the furtherance of the gospel" (Phil. 1:12).

8. *That the backslider might be re-*

(Continued on page 573)

International Uniform Lesson

LESSON 2. JULY 12. A PATTERN OF CHRISTIAN BEHAVIOR

Romans 6:1-14; 12; printed text, 12:1, 2, 9-21

Golden Text.—Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.—Rom. 12:9

THE KING JAMES VERSION

Rom. 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

9 *Let* love be without dissimulation. Abhor that which is evil; cleave to that which is good.

10 *Be* kindly affectioned one to another with brotherly love; in honour preferring one another;

11 Not slothful in business; fervent in spirit; serving the Lord;

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

13 Distributing to the necessity of saints; given to hospitality.

14 Bless them which persecute you: bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 *Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord.

20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

Lessons based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted by International Council of Religious Education.

The Lesson as a Whole

By J. C. Macaulay, D.D.

Approach to the Lesson

A VERY popular bit of philosophy runs: "Sow a thought, and reap an act; sow an act, and reap a habit; sow a habit, and reap a character." The only difficulty with this sequence is that it is not true. Character is what we begin with, not what we end up with. What a man *is* determines his thinking and his acting and his habits. Worldly wisdom so often begins at the wrong end.

For sound moral philosophy there is no text like the Bible, and the Apostle Paul follows the sound teaching of the rest of the Book. He does not advise men to change their way of thinking and acting in order to develop better character, but he shows the divine provision for making men over, for bestowing upon them a new character, and then indicates how that new character will manifest itself in new conduct. Christian behavior is always the response of the new man to the divine work within.

This is why the Epistles of Paul are generally built on the simple plan of a doctrinal section followed by practical exhortations and instructions about behavior. So it is in the Epistle to the Romans. The first eleven chapters are full of doctrine. In them we learn how God makes unrighteous men righteous. Then four chapters are given to practical matters of Christian living, showing how the man who has been made righteous is expected to act in various relationships.

Perhaps a brief outline of the Epistle would be of value to the class. Here is a suggestion:

1. Preface (Rom. 1:1-17)
2. Condemnation (1:18 to 3:20)
3. Justification (3:21 to 5:21)
4. Sanctification (6:1 to 8:39)
5. The Mystery of Israel (9:1 to 11:36). This section may be regarded as parenthetic so far as the continuity of the thought is concerned.
6. Behavior (12:1 to 15:33)
7. Salutations (16:1-27)

At the 1952 Keswick Convention in England, Dr. W. Graham Scroggie gave the Bible Readings in Romans. These studies have been published under the title "Salvation and Behaviour" (Pickering and Inglis, Ltd., Glasgow C. 2, Scotland, 5/6). I heartily commend this small but compact and rich volume.

Verse by Verse

Rom. 12:1.—"*Present your bodies a living sacrifice . . . your reasonable service.*" This is to be a once-for-all act, and it lies at the basis of all practical holiness. As Christ offered Himself in a prepared "body" (Heb. 10:5) for death, so we are to yield our bodies in life as instruments of the will of God. Such an offering is described as "holy, acceptable . . . reasonable."

Verse 2.—"*And be not conformed . . . transformed . . . that good, and acceptable, and perfect, will of God.*" We must not make "this age" (Gr.) our pattern, but by a continual renewal of the mind, an inward process wrought by the Holy Spirit, we must give outward expression to an inner condition. This is the transfigured life, in which the will of God is done, and found to be "good, pleasing, and perfect."

Verse 9.—"*Let love be without dissimulation. Abhor . . . evil; cleave to . . . good.*" There is no place for pretense in the Christian life. Love is the basic virtue, and the fountain of all the others. It will assure an abhorrence of all evil, and a delight in all good. See Psalm 45:7.

Verse 10.—". . . *kindly affectioned . . . with brotherly love; in honour preferring one another.*" Here is love within the family circle of the saints, which is to be gracious, tender, and eager to see our brethren rather than ourselves honored. Do we measure up here?

Verse 11.—"*Not slothful in business; fervent in spirit; serving the Lord.*" Three more expressions of love. Luther translates the first, "Be not lazy as to what you ought to do." The "serving" in the third phrase is that of a bondslave, but it is voluntary.

Verse 12.—"*Rejoicing in hope; patient in tribulation; continuing instant in prayer.*" We have a sure hope (Titus 2:13; 1 Pet. 1:3-5) which should keep us rejoicing. When tribulation arises, that same hope will sustain us. Steadfast prayer will keep that hope fresh and living, and will give us endurance in the trying hour.

Verse 13.—"*Distributing to the necessity of saints; given to hospitality.*" Saints are not always exempt from temporal needs, and such occasions are opportunities for fellow saints to show the love of God in a practical way. Hospitality does not mean doing a lot of social entertaining, but receiving the saints into one's home to care for them as occasion arises.

Verse 14.—"*Bless them which perse-*

cute you . . . curse not." See Luke 6:28. We are followers of Him who prayed, "Father, forgive them." This is not easy when we feel the sting of the persecutor's lash, but the love of God is equal to this also.

Verse 15.—"*Rejoice with them that do rejoice, and weep with them that weep.*" There is to be no envy against those who prosper, nor gloating over the hurt of the distressed. Our rejoicing and weeping must not only be appropriate, but sincere.

Verse 16.—". . . *the same mind. . . . Mind not high things, but condescend. . . . Be not wise in your own conceits.*" The first phrase is a call to harmony, the second to lowliness, the third to humility. For "condescend" read "associate." The condescending attitude is to be avoided.

Verse 17.—"*Recompense to no man evil for evil. Provide things honest in the sight of all men.*" Retaliation has no place in the Christian life. See verse 19. For "honest" read "good" or "lovely" (Gr., *kala*, basic meaning "beautiful," "lovely"). We may be very honest in all our dealings, and still be very unattractive. The world must see "the beauty of the Lord" in us (Psa. 90:17).

Verse 18.—"*If it be possible . . . live peaceably with all men.*" Peace with all men will not always be possible, but insofar as it depends on us, we must cultivate peace. If there must be strife, let others be responsible.

Verse 19.—"*Avenge not yourselves . . . I will repay, saith the Lord.*" God's retributions will always be just, based on perfect knowledge. We hurt ourselves, dishonor God, and lose all opportunity to witness, when we take revenge into our own hands.

Verse 20.—"*Feed him . . . give him drink . . . coals of fire on his head.*" This excellent counsel is quoted from Proverbs 25:22. This is real Christian retaliation. The "coals of fire" here are not of the consuming and destroying kind.

Verse 21.—"*Be not overcome of evil, but overcome evil with good.*" Evil, in the form of persecution and other actions of our enemies, is but an opportunity for spiritual victory in our own lives, and by the retaliation of good we may win our persecutor.

The Heart of the Lesson

The "mercies of God" call for a response from all who have received them. What these mercies are Paul has faithfully expounded in this great Epistle. He has told us of our fearful condition as sinners—whether sinners of the Gentiles or sinners of the Jews. He has shown us the wrath of God resting upon us. He has hailed us before the bar of God and discovered us to ourselves as guilty, without excuse, and condemned. Then he has presented God's amazing provision for just such sinners. He has shown us how a righteous God, on a basis of righteousness, has provided a perfect righteousness for unrighteous men—by grace (Rom. 3:24), by blood (5:9), by faith (5:1). Not only so, but he has presented God's provision for making justified men holy. The Cross, he has declared, is not only the place of Christ's death for us, but the place of our death in Christ, and by it the justified man is "dead . . . unto sin, but alive unto God." Moreover, the Holy Spirit enters into the picture, to make all God's provision actual and real and practical in the experience of the believer, till peace, victory, assurance are the practical fruit of our sanctification. The climax is reached in that exultant song of the love of Christ at the end of chapter 8.

These are the "mercies of God," and they call for a kind of conduct very different from that of the unregenerate. This behavior the apostle presents in the latter portion of the Epistle, beginning in chapter 12. First he presents the basis of all Christian conduct—an outward act, and an inward process. The outward act is the presentation of the body to God (12:1), and the inward process is the renewal of the mind (v. 2). The outward act is our responsibility, and it means that our members are no longer the organs for the accomplishing of our own desires, but for doing His will. The inward process is the work of the Holy Spirit, and it means the transfiguration of our lives, the outshining of an inwrought glory, so that "that good, and acceptable, and perfect, will of God" becomes a demonstrated reality.

This will of God finds expression in the life of the believer in all relationships. Paul gives exhortations affecting three of these relationships. First there is the Christian's conduct within the sphere of the church (12:3-13), then in the sphere of society (12:14-21), and then in the sphere of authority (13:1-7). Love must dominate our behavior toward our fellow believers. Blessing must mark our conduct toward the world. Submission must be shown toward all duly established authority.

Every verse, every phrase in this portion is worthy of minute attention. Careful study of this whole section would revolutionize the attitude of many a Christian. There is far too little "family affection" among the people of God. We are altogether too careless about our testimony in the world, especially when people wrong us. And we are far too thoughtless in the matter of obedience to the ordinances of the state, such as traffic laws, income tax, custom duties, and so on. We all need more beauty of character (17b)?

Last Week's Lesson

1. July 5.—The Righteousness and Justice of God ..... Romans 1 to 3

Next Week's Lesson

3. July 19.—One World in Christ. Ephesians 1:15 to 2:22

Outline of the Lesson

1. The basis of Christian conduct (Rom. 12:1, 2)
   (1) Presentation of the body
   (2) Renewal of the mind
2. The spheres of Christian conduct
   (1) The church (vs. 3-13)
   (2) Society (vs. 14-21)
   (3) The state (13:1-7)

Topics for Development

The World. Paul uses three words which are translated "world" in our King James Version. One of these (*oikoumene*), which signifies the world as the habitation of man, he uses very infrequently. Much more often he uses *kosmos*, from which we derive such words as cosmic, cosmological, and the like. Sometimes Paul refers by this word to the order of creation, and sometimes to the moral order. The third word is *aion*, which properly means an age, or what we sometimes call a dispensation. Sometimes he uses this word in a good sense, especially when referring to eternity; sometimes in a neutral sense, when this age is referred to without signifying its character; and sometimes in an evil sense, referring to the iniquitous powers which control the minds of men in this age. See 2 Corinthians 4:4; Galatians 1:4; 2 Timothy 4:10. It is in this sense that the word is used in our lesson: "and be not conformed to this world." We are not to make the moral standards of this age our pat-

Questions for Teacher and Class

By J. C. Macaulay, D.D.

WHAT is the relation between character and conduct?

2. What is the general structure of Paul's Epistle?

3. How is this structure carried out in the Letter to the Romans?

4. What is the basis of Paul's call to consecration?

5. To what "mercies of God" does Paul refer in verse 1?

6. How can we live a transfigured life?

7. In what three relationships does Paul call for an expression of the transfigured life?

8. What does Paul mean when he warns us not to be "conformed to this world"?

9. How are we to behave toward our fellow Christians?

10. How are we to act toward those who do us wrong?

(Answers on page 573)

tern. The Apostle John invariably uses the word *kosmos* in this sense, and describes the character of this "world" as embracing "the lust of the flesh, and the lust of the eyes, and the pride of life" (1 John 2:15). This is the world that we are not to love, and to which we are not to conform.

Hospitality. Hospitality is not to be confused with the mania for entertaining so evident in "society." It has nothing to do with "throwing parties." It has to do rather with befriending strangers, and in the New Testament has special reference to caring for saints in their journeys away from home. I recently attended a missionary conference in the East, where one hundred and eighty missionaries were cared for in the homes of the congregation, while the women of the church prepared dinner and supper for them for eight days in the church building. That was hospitality on a big scale, and of necessity organized. More recently I was entertained during a preaching appointment in a home which is always open to missionaries coming and going, so that scarcely a week passes without someone finding the shelter of that hospitable Bethel. The exercise of this grace may mean sacrifice, but its compensations in spiritual enrichment are great. See Hebrews 13:2. When we lived in Sault Ste. Marie, Ontario, a dear elderly couple who labored with the Shantymen's Christian Association used to stop off with us on their way to and from the north country. Their coming was like a breath from Heaven, and we always felt that the home had been sanctified by their presence.

Personal Applications

What you are determines what you do. Let the Holy Spirit renew your mind day by day, and you will live a transfigured life (v. 2).

The way of joy is a complete break with evil and a clinging to good as if glued to it (v. 9; Psa. 45:7).

Do you sustain a family affection toward your fellow Christians? (v. 10.)

Hem in your tribulations with your sure hope on one side and steadfast prayer on the other, and you will never cave in (v. 12).

The high-minded who always seek high society are usually empty heads mingling with their own kind (v. 16).

Some boast of their honesty, but are so disagreeable as to be repulsive. We need to make Psalm 90:17 our constant prayer (v. 17).

Practice the retaliation of kindness (v. 20).

Golden Text

Rom. 12:9.—*"Let love be without dissimulation."* Love is no longer love when it becomes pretense. If love is based on liking, it may evaporate in an hour, and we shall be trying to express a love which we do not possess. The answer is, exchange our own love for God's (Rom. 5:5). Then we shall never need to put on a show.

ELMHURST, ILL.

From the Platform

By Joseph Edwin Harris

SUGGESTED HYMNS

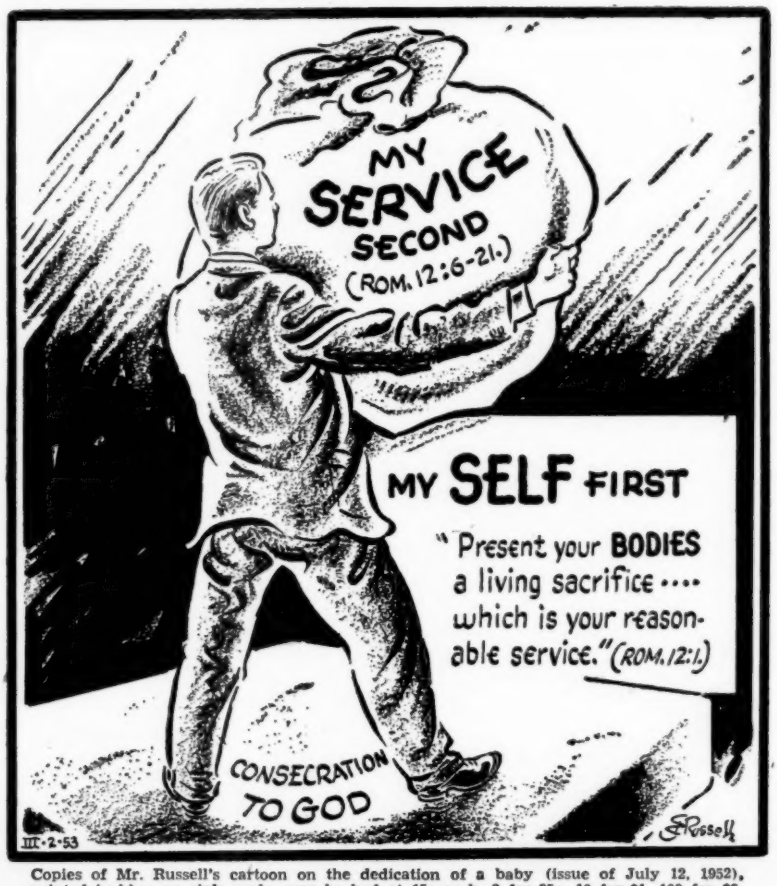
"I Will Sing the Wondrous Story"
"I Would Be Like Jesus"
"Living for Jesus"

A Prayer Before the Lesson.—Holy and merciful Father, whose goodness and mercy ever gladden and bless us, we thank Thee for the good gift of Thy Word and for all it reveals of Thyself, Thy Son, Thy Gospel, and Thy will for us. Help us to hear its call to us in the portion we study today. Help us to determine in our hearts to refuse the worldly pattern of life for Thy pattern for us. Make us faithful and persevering in following the teachings of our Lord. Put a spirit of love, of truth, and of peace in our hearts. Give us a gracious and loving attitude in our home and in all our daily contacts. Heal the sick of our church and Sunday school family, comfort and help all who are in trouble. Bring those who reap the rewards of their own sin to repent and be converted. May we and all other Christians be revived and strengthened to serve Thee better. May the nations dwell together in peace and the Gospel of Christ be sent to and received by all peoples. Forgive our failures to do Thy will, and in all the earth may Thy name be hallowed and Thy will done, for our Saviour's sake and glory. Amen.

After the Lesson.—The world says, "When in Rome do as Rome does," but the Letter to the Romans says something very different. It calls all Christians not to be conformed to this world, but to be transformed by surrender to Christ. Here are two patterns of life and conduct, the world's pattern and the Lord's pattern, the life conformed to the world and the life transformed by the Lord. Which is the pattern you follow?

The world says, "Business is busi-

ORDER OF THE GIFTS!



Copies of Mr. Russell's cartoon on the dedication of a baby (issue of July 12, 1952), printed in blue on pink cards, may be had at 15c each, 2 for 25c, 10 for $1, 100 for $8, from the Rev. J. E. Russell, 945 Burton Ave., Cincinnati 29.

ness," and sets aside honesty and truth in the scramble for money. The world, forgetting we live hereafter as well as here, says, "We only live once, we'll have a good time while we can," and then turns to sinful and harmful pleasures for its "good" time. But God says, "Be not conformed to this world"—break away from the worldly pattern and live a Christ-transformed life. Put truth and honor before gain. Put purity before pleasure. Put Christ and others before self. Separation from the world's pattern of life and consecration to God's pattern are what is demanded of Christians. And those who take God's pattern find it transforms their lives, transfigures them into more and more of a likeness to Christ. And more and more of such lives is what our world most needs.

WHAT OF YOUR LIFE?
IS IT CONFORMED TO THE WORLD OR TRANSFORMED BY THE LORD?

In West Africa a heathen woman brought her sick boy to the mission hospital. The lad was near death through heathen treatment, but the Christian doctor's care saved his life. The grateful mother became a Christian and she dedicated her child to God, saying, "I want him to belong to Jesus who made you so kind and loving." She left her idols and broke with the heathen pattern of life and chose the Christian pattern instead, because it made people kind and loving. The lives of the missionaries won her to the Saviour who had made them what they were. And as we refuse the world's pattern of life and follow the Lord's pattern, we shall grow like Him and others will be drawn to Him.

CALGARY, ALTA., CAN.

The Busy Men's Corner

By Tom M. Olson

"I beseech you therefore, brethren . . ." (Rom. 12:1).—Someone has aptly said, "Whenever we meet a *therefore* in the Holy Scriptures, we should earnestly endeavor to discover what it is there for." It appears here to teach us to respond properly to the mercies, the compassions of God mentioned in the previous eleven chapters. The mercies include everything from the forgiveness of sins to conformity to the image of His Son.

The proper response on the part of a believer is the presenting, or yielding, or giving over of the body as a living sacrifice to God.

This passage of Scripture explodes the theory advocated by some religions that the human body is evil and therefore cannot be acceptable to God under any circumstances.

We do well to consider what God says about a believer's body, viz.: It is "the temple of the Holy Ghost," and is "for the Lord" (1 Cor. 6:13, 19). It is that in which Christ may be magnified (Phil. 1:20) and God glorified (1 Cor. 6:20). And it shall one day be changed like unto Christ's body of glory (Phil. 3:21).

Being God and having done so much for us, He could command us to yield our bodies to Him, but He rather beseeches. He desires a voluntary, a spontaneous offering—and a *living* one, in contrast to the sacrifices offered under the old dispensation.

A dear friend of mine said it was years after he was saved before he knew the wonderful fact that God was intensely interested in his body. He knew that the Lord Jesus had died to save his soul; but as to his body being the temple of the Holy Spirit, this was utterly foreign to his thoughts. He had never heard of such a matter.

I like the incident about the aged Negro who had been very ill and suddenly recovered. When someone asked him how it happened, he said, "That doctor came along and gave me some medicine that went through my whole personality." Each believer should be able to testify, "The Great Physician came along and so marvelously administered His superabounding grace that it resulted in the entire consecration of spirit, soul, and body!"

"And be not conformed . . . but be ye transformed" (Rom. 12:2).—The word "transformed" is the same as is used of the "transfigured" Lord in Matthew 17:2 when His face did "shine as the sun, and his raiment was white as the light." This transformation is brought about by the "renewing of your mind." One might be "outwardly very separate from the world, perhaps in a monastery or convent, or wear the plainest garb, and yet in one's thought be fully conformed to this world, or age; but a renewed mind takes account of the will of God, and of what He has brought in for His pleasure" (C. A. Coates).

The spiritual man, renewed day by day (2 Cor. 4:16) after the image of God (Col. 3:10), edified by the Word of God, goes on to prove, test, or discern "that good, and acceptable, and perfect, will of God."

"The renewed mind dwelling on the sublime purpose of God gains an increasing delicacy of discernment of its own moral action, and is prepared for personal guidance in all questions of duty and living, and to occupy spiritual offices acceptably" (Dr. Stifler).

A person who makes a profession of Christ is an object of careful scrutiny. Those who are watching his way of living do it stealthily, and without comment. Often it is done to detect evidences of hypocrisy or failure; but, on the other hand, it is sometimes done to ascertain the degree of the power of Christ in the life.

What are those watchful and sometimes hungry eyes reading in your life and mine? What conclusions are they drawing? And what influences are those conclusions having on their attitude toward the Lord Jesus Christ?

One of the most eminent and honored lawyers in this country—a man of the highest culture, a keen observer of men—asked a Christian law student, who had strong spiritual convictions, this searching question: "Did your acceptance of Jesus Christ *make any actual difference in your life?*"

How profoundly thankful that converted young man was to be able honestly to assure the eager inquirer that his habits of thought and life had been completely changed! The old philosophy of life had lost all its power to attract and to satisfy. He had entered into a new creation.

"Let love be without dissimulation" (Rom. 12:9).—Here is the first place our conformity to the thoughts of God will be manifested. Naturally, we think very highly of ourselves, but the more our minds are renewed, the more we accept God's thoughts, and realize that it is not intellect, not wealth, not natural gifts, but *faith* that counts with Him. The measure of faith determines our spiritual stature.

I was reading about one brother who said to another about a conceited person: "If we could buy him at the price *we put upon him*, and sell him for the price *he places upon himself*, we should make a huge profit!"

"Overcome evil with good" (Rom. 12:10-21).—These closing verses scarcely need comment. Notice how they are rendered in the Phillips Version: "Let us have real warm affection for one another as between brothers, and a willingness to let the other man have the credit. Let us not allow slackness to spoil our work and let us keep the fires of the spirit burning, as we do our work for God. Base your happiness on your hope in Christ. When trials come, endure them patiently; steadfastly maintain the habit of prayer. Give freely to fellow Christians in want, never grudging a meal or a bed to those who need them. And as for those who try to make your life a misery, bless them. Don't curse, bless. Share the happiness of those who are happy, and the sorrow of those who are sad."

WAWONA, CALIF.

Say, Fellows,—

Wade C. Smith's Boys' Class

SAY, fellows, before the Commanding Officer sends a group of fliers out on a raid, he calls them together and briefs them. There is usually a chart on the wall showing the territory they

are to cover. He tells them very plainly what to do and what not to do. There are certain fundamental rules to be observed. They listen very carefully, and some take notes, for there are many details, and the mission is extremely important. Life and death are involved. But the Commanding Officer cannot foresee every emergency; no one can know in advance just what the enemy will do. So the fliers must be prepared to act upon their own judgment when the unpredictable happens.

In our lesson today Paul is "briefing" the Roman Christians for the battle of life, which is far more important than the toughest fighting going on in Korea —terrible and tragic as that is. He is laying down certain rules of conduct for the Christian, to insure for him victory in the conflict. In these fifteen verses of the twelfth chapter of Romans there are thirty-two items of instruction for Christian behavior. Count them for yourself. Memorize them if you will. Make notes of them. They cover practically everything that could be contained in the briefing.

But just as in briefing the fliers, there are some unforeseeable emergencies in every life, and here is where the big difference comes in. The Christian soldier has something better than a walkie-talkie with which to keep in instant touch with the Commanding Officer, so that he may never for one moment be without definite directions as to the correct thing to do. More than that, the Christian soldier's Commanding Officer does not remain back in the safety zone while he goes out alone to face the foe. In our Lord Jesus' last words to His disciples as He sent them forth, He said, "And remember, I am with you always, day by day, until the Close of the Age" (Matt. 28:20, Weymouth). Your C.O. knows everything that exists out there in front, not only today, but tomorrow also—and all the coming days. He knows the plans of the enemy, even before the enemy himself makes them. That is what Paul had in mind in the twelfth verse when he said, "Continuing instant in prayer." When you are in prayer you are dealing with the future as well as the present, for you are in direct touch with the Holy Spirit who knows, and who prepares you for that which you cannot see.

Fellows, if we would just allow ourselves to recognize this truth and act upon it *we would lead a charmed life!* No possible situation would arise that would confuse us or baffle us. We would be able to say with Paul, "Nay, in all these things we are more than conquerors through him that loved us"—our C.O. (Rom. 8:37).

WEAVERVILLE, N. C.

Please pray for the contributors and staff of The Sunday School Times, and for God's blessing on its contents.

The Illustration Round Table

Rules for submitting illustrations for this department may be had upon request from the Editors, The Sunday School Times, 325 N. 13th St., Philadelphia 5.

A list of the lessons for the entire year may be had for 15 cents a copy, or $1.50 a dozen, postpaid, from the same address.

A Holy Aversion.—*Abhor that which is evil* (Rom. 12:9, Golden Text). A famous minister, preaching to his people, said: "I want you to have a holy aversion to sin. Do you know what I mean by an aversion? Suppose any of you were to put your hand into your pocket and feel a toad there. You would draw it out instantly from an aversion to the reptile. *Do just so with regard to sin.—From the Christian Herald. Sent by Mrs. B. Dowen, Eastbourne, Sussex, Eng.*

The Gospel's Two Parts.—*Which is your reasonable service* (Rom. 12:1). A colored preacher once said: "There are two parts in the Gospel. The first part is the *believing* it and the second part the *behaving it.*"—*From the Sunday School Chronicle. Sent by Mrs. B. Dowen, Eastbourne, Sussex, Eng.*

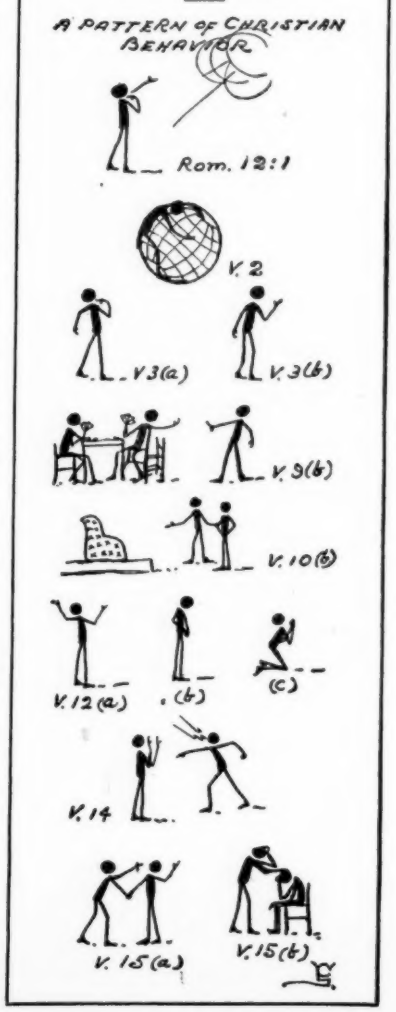
One Soldier's Influence.—*And be not conformed to this world* (Rom. 12:2). A young soldier from a farm in Maine went into a room adjoining the dance hall in a certain USO and began to play "The Old Rugged Cross" on a piano he found there. Soon some of the dancers were attracted by his music, and before long others left the dance and thronged around him, singing hymn after hymn. Finally, he glanced at his watch and said, "Boys and girls, I wonder if you would do something for me now: sing a song and then let me lead you in prayer. I'm a long way from home, but right now I know that my father and mother and little sister are up there on their knees, praying for me." The USO director wrote the lad's parents how much she appreciated the way they had brought him up. She wrote that he raised the whole tone of the place.—*Related by Mrs. J. M. Dawson. Sent by Mabel King Beeker, Nashville, Tenn. Prize illustration.*

Stonewall Jackson's Fixed Habit.—*Continuing instant in prayer* (Rom. 12:12). When Stonewall Jackson was asked what he meant when he spoke about being instant in prayer, he said, after being assured that his friends would not think he was setting himself up as a model, "I have so fixed the habit in my mind, that I never raise a glass of water to my lips without a moment's asking of God's blessing. I never seal a letter without a word of prayer under the seal. I never take a letter from the post office without a brief sending of my thoughts Heavenward. I never change my classes in the session room without a minute's petition on the cadets who go out and those who come in." "And," said his friend, "don't you sometimes forget this?" "I think," he replied, "I can say that I scarcely do. The habit has become almost as fixed as breathing."—*From Choice Gleanings Calendar. Sent by Grace Robinson, Topeka, Kans.*

The Blacksmith's Testimony.—*Bless them which persecute you: bless, and curse not* (Rom. 12:14). There are many glowing accounts on record today of the salvation of profane persons. Here is a specimen case: A blasphemous man worked in a forge with many other ungodly men. But he definitely came to trust the Saviour, and shone brightly for his Lord in those dark surroundings. His workmates determined to test the reality of his profession. One morning while he was at breakfast, they took the opportunity to put his anvil in the fire and make it hot, and then laid it

Little Jetts Teach the Lesson

By Wade C. Smith



down as if it had been knocked over. He came to it and, as they expected, laid hold of it to put it in its place. His hands were very badly scorched. They expected to hear from his lips such words as they had often heard before his conversion. But he simply turned to them and quietly said, "You see I cannot work, but I shall go home and pray for you." Cowper says:

It chills my blood to hear the blest Supreme
Rudely appealed to on each trifling theme:
To swear is neither brave, polite, nor wise.
You would not swear upon the bed of death:
Reflect! your Maker now could stop your breath.

—*From The Sunday School Times. Sent by Martin M. Hyzer, Andes, N. Y.*

Small Parcels.—*Be not wise in your own conceits* (Rom. 12:16). We sometimes speak of men and women as being "wrapped up in themselves"; and when a man is wrapped up in himself he makes a pretty small parcel. When he has shrunk to that size so that he can be wrapped up in himself, there is not much to wrap up.—*From the Rev. Stuart Holden. Sent by E. M. James, Toronto, Can.*

The Man He Cursed.—*Be not overcome of evil, but overcome evil with good* (Rom. 12:21). At an infidels' club a noted lecturer had delivered a scathing attack on Christianity and dared any man to answer him. A gas fitter arose and said: "I have been a member of this club for five years. Six months ago I lost my job and was ill. Not one of you came near me, though my illness was known here. But a man and his wife came and nursed us and provided for us; otherwise neither my wife nor I would be alive today. That man was a city missionary whom I had once driven from my home with threats. When I was well enough to think, I asked myself why he had been so kind to me, and I could not tell. So I asked him, and he told me that he had done it for the love of Christ. I say that a religion which will bring a man to the bedside of one who has hated and cursed him, who returns good for evil and love for hate, is a good thing for this troubled life, and I take it for myself."—*From Good News Broadcaster. Sent by B. M. Dobbin, Richmond, Kans.*

My Class of Girls

By Vivian D. Gunderson

LAST week we talked about the righteousness of God. We found that His righteousness is revealed in His condemnation of sin. It is even more fully revealed in His plan of redemption. God is infinitely loving, so He wanted to forgive sinners. But because He is absolutely just, He could not forgive sinners unless their sins were atoned for. Some people think that God could forgive sinners, just by saying, "Oh, forget about your sins." But if He were that kind of person, we could not worship Him. And most people who want God to overlook sin are not so eager that injuries done to themselves be ignored. Neither do they want the rulers of our country to take a careless attitude toward wickedness. If the governor of our state said about every crime committed here, "Oh, forget it," we would all want to leave the state. There would be no law and order to protect us, and no justice to be had.

God is the great governor of the universe. He *must* preserve law and order throughout His vast domain. If sinners were to be saved, He could only do it on a righteous basis. And He did. He allowed His only begotten Son to go to the cross to die for our sins, so that He could righteously forgive us. How the cross reveals the righteousness of God! Think what it cost Him to let His well-beloved Son suffer there. He would not have done it, if there had been any other way whereby He could *righteously* forgive sins. Think of the anguish it brought to the heart of God to see His Son hanging on that cross, bearing our sins. Since God is absolutely holy, justice had to be satisfied before sins could be forgiven.

The Lord Jesus willingly suffered, taking *our place* under the wrath of God that He might give us *His place* in all the favor of God. God's infinite love and His perfect righteousness are alike revealed at the cross of Christ.

After bringing us into His family by means of the new birth, God wants us to be righteous also. Romans 6 and Romans 12 tell us how this can be. Let us read Romans 6:1-4. Do you see how strongly this speaks against our going on in sin? "God forbid" is stronger even than if the great apostle said, "A thousand times, No." God has saved us that we might "walk in newness of life." Romans 6 explains how this can be done. Since the Lord Jesus died in place of our unsaved selves, God counts our old selves dead. He no longer keeps any record of sin against us. The former, sinful person is dead in the eyes of the Law, so God's dealings with us now are with new creatures in Christ. He tells us to count that old self dead. Here is an illustration of what I mean: Suppose someone says something unkind about me; I hear of it and my old nature gets angry. Now is the time for me to practice Romans 6. I should say to myself, "There is nothing to be angry about. The Lord Jesus died for me, so God counts that old 'me' dead. He tells me to count it dead, too. If she had said that about a dead person, the dead person would not care. 'Then, Lord, help me to pay no attention to what she said and to forget it. Instead of yielding my tongue to say unkind things about her, help me to yield my tongue to Thee to say only the words Thou wouldst have me say.'"

Romans 12:1, 2 tell us to consecrate ourselves to the Lord. Read these verses in unison. Since Jesus *died for us*, the only reasonable thing we can do is to *live for Him*. After we have presented ourselves to Him, we can start living out the rest of this chapter. Let us read, alternately, verses 9 to 21. What a beautiful pattern for Christian behavior! How do we measure up? Suppose you read Romans 12 every morning this week and ask God to bring to your attention the special command you will need to follow most that day.

Last week I promised to tell something about Captain Allen Gardiner during this quarter. After his conversion he became one of the most glowing examples of those who have obeyed these injunctions in Romans 12.

Allen Gardiner was born in 1794, shortly after our American Revolution. When still a small boy, he decided to be a sailor and to go exploring strange countries. One morning when his mother came into his room to wake him, she found him asleep on the floor in a corner. She thought he must have fallen out of the bed, yet how could he have rolled so far away from it? When he was awake he explained: "I slept on the floor all night. You see, I'm going to be an explorer, so I have to get used to roughing it!"

Allen Gardiner had Christian parents. They had family worship in the home, and they took him to church, but still he did not get saved when a child. He was always considered a good boy, and did not feel his need of the Saviour.

When Allen was only thirteen, he was sent to school to be trained as a naval officer, and by the time he was sixteen he was out on the high seas. In the War of 1812 he was praised for his courage, although still only in his teens.

At this time Allen nearly forgot God, except when in danger. One day when his ship was anchored off the coast of Peru, the little boat which was taking him ashore capsized, and he was nearly drowned. However, God preserved him, and he was enabled to swim ashore. Yet, afterwards, he tried to forget this solemn warning and went on neglecting God.

Allen Gardiner's mother wrote him as often as she could reach him by mail, and he was greatly attached to her. She always told him that she was praying for his salvation as well as for his bodily safety. One day he received the sad news that she had died! He felt this the greatest trouble that could have come to him because he loved his mother more than anyone else on earth. However, he did not yet seek the Saviour, but tried to forget his sorrow among gay companions, but he could not. Next week we'll see how his mother's prayers were answered.

FERNDALE, WASH.

For Junior Teachers

By Ruth E. Dow

Topic and Scripture:
A Pattern for Christian Living
(Rom. 12:9-18, 21)

HAVE you ever made a doll's dress, or a boat? Did you have a pattern to help get it just right? (A pattern of a doll's dress or other pattern may be used as an object lesson.) Maybe you thought you could make one without any help, and it didn't come out right! Why, here is another pattern! (Show envelope marked, "Pattern for Christian Living," containing the following letter.)

Corinth, Greece.
Spring, 58.

Dear Boys and Girls:

Show real love, not make-believe.

Hate wrong. Stick to good.

Love other Christians dearly like brothers.

Treat others as better than you.

Don't keep putting off what you ought to do.

Keep happy in spirit. ["Keep boiling" is the way Paul puts it in the Greek.]

Work for the Lord.

Be happy, thinking of all the good things God has promised you.

Stand your troubles bravely.

Don't stop praying.

Share with Christians who do not have the things you have.

Be friendly to new boys and girls.

Pray for those who tease you. Pray, do not speak angry words.

Be happy with those who are happy. Be sad with those who are sad.

Be agreed, not quarreling.

Don't be stuck-up, but be ordinary. Don't think you are smart.

Don't pay back mean things done to you. Plan to do what will look right to everybody.

If you possibly can, get along with everybody without quarreling.

Don't let badness win. Beat it with goodness.

God bless you,
Paul.

(Open letter.) This pattern is a word pattern, not a picture pattern! It is from our friend Paul. Imagine his sending us a pattern from the long ago to use now! Doll dresses and boats have changed—but not this pattern! Let's pass it around and each of you read one part of the pattern. The rest of you think if that is a part of the pattern *you* need. (During discussion, list important points on an outline of a pattern on the blackboard, of a dress or other object: such as, love, work, prayer, sharing, not getting even.) How do you think Nancy's life is going to look if she leaves prayer out of her life pattern—like a dress without a sleeve? (Erase that part of pattern outline bearing the word "prayer.") Sue doesn't want the poor girl next door to play with her dolls. Tim is furious if another in school gets higher rank than he. (Other illustrations of points may be made.)

Do you want to make a list from the blackboard of the pattern pieces for a Christian life? Be sure you use them this week. Perhaps you would like to write a letter to Paul telling him how you have used the pattern he gave the Romans and you. This box (have one prepared) will be our mailbox next Sunday. "Be kindly affectioned one to another . . . in honour preferring one another" (Rom. 12:10, Memory Verse).

What a long letter the one to the Romans turned out to be! (Have the pupils show the amount in their Bibles.) How would you like to be Tertius and write all that for Paul? How quickly can you find these verses? (1 Cor. 13:4, 5; Rom. 1:16; Gal. 6:2; 1 Cor. 6:19; Rom. 12:10; 2 Cor. 9:7; Rom. 8:28.) One of you may locate on the map the place to which each verse was first sent.

ORONO, MAINE.

For Primary Teachers

By Helen E. Odenwelder

"MOTHER, I had the best time today!" Helen's mother knew that her little girl (just your size) always had the "best time" when she had spent Sunday afternoon at grown-up Jessie's. Sometimes it was because Jessie had played old-fashioned records that sounded very funny; sometimes Helen had "the best time" because Jessie had fixed up her badly bitten fingernails and encouraged her never, never to bite her nails again; sometimes it was because Helen had been allowed to wear Jessie's watch; sometimes it was because Jessie gave her a lovely gift—a wee fountain pen or a bedroom lamp. No wonder that Helen's exclamation was always the same when she came home from Jessie's, "Mother, I had the best time today!"

Do you think that Helen loved Jessie? Indeed she did. She loved her so much that she wanted to do everything that she knew would please her grown friend. She stopped biting her fingernails and started taking the best care of them. She combed her straight hair and tried to keep the stubborn bangs in place, the way Jessie liked it. As soon as she got to church on Sunday, Helen was permitted to sit alongside of Jessie. There she tried to do all the things that Jessie did. She stood straight and tall when it was time to sing the hymns; she closed her eyes tight shut when it was time to pray; and she tried her very best to listen to every word the preacher said. (Sometimes, though, she did fall asleep. But maybe that was when she was smaller than you girls are!)

Why do you suppose that Jessie did so many lovely things for such a little girl? Can you guess? Of course you can. It was because Jessie loved Helen. And why did Helen try to do the things that Jessie did? Why did she like to go to Jessie's house? It was simply because she loved Jessie with all her heart. Jessie was her best friend.

Long ago when the Apostle Paul wrote his Letter to the church in Rome, he explained that the Lord Jesus Christ loved the Roman Christians with a wonderful love. The Lord Jesus' love was the kind that caused Him to die for the sin of the whole world (Rom. 5:8). Because He had done that, because He loved every Roman, every person that would ever live, Paul said that Christians who love the Lord Jesus should live in a way that would please Him. Whatever the hands of a Christian do should please his Heavenly Friend; his feet should take him only to those places which his Friend approves; his eyes should never look at anything that his Friend's eyes would not look at; his tongue should never say one word that would displease his Friend; his mind should never once think a thought that his Friend would not think. To live like that each day, Paul said, was to be a *living sacrifice*—living, not to please himself, but living to please the One he loves.

Paul knew that there is such a thing as make-believe love (Rom. 12:9). That is the kind of love that causes a person to *act* the way he should, but down underneath he knows he is doing it because he feels he must, not because he really loves the One he is trying to please. That is make-believe love, Paul wrote, and that is really not love at all. To have a make-believe love toward the Lord Jesus makes Him very sad indeed.

Paul also said that Christians are to abhor evil things (12:9). Do you know what "abhor" means? It means "to hate terribly." In other words, he tells us in God's Word that the things we are to hate terribly—worse than anything else—are evil things. But in the same breath he says, "Cleave to that which is good." Another word for "cleave" is "glue." You know how glue can make things stick together! In just that way Christians are to fasten themselves to good things.

Then Paul adds that we are to love one another. In fact, God's Word says that each Christian is to put others first and himself last. To love others better than myself is to have the same love that the Lord Jesus has (John 10:15b; 13:34, 35; 15:13; Eph. 4:32). How can I have this kind of love? Why, the dear Lord Jesus Himself comes to live within my heart-house and if I let Him have His way every day, every minute, He will help me to love others as He loves them.

First of all, then, we must love the Lord Jesus and have Him as our Saviour; we must serve Him with hearts

full of true love; we must love good things; we must love others better than ourselves. And God's own Son, the Lord Jesus, helps us to do all of these things!

LANCASTER, PA.

This Week's Questions Answered

(The questions are on page 567)

1. Character determines conduct.

2. Generally the apostle has a doctrinal division, followed by practical exhortations based on the doctrine.

3. The first eleven chapters are doctrinal, developing the themes of justification and sanctification. The next four chapters indicate the behavior of the justified and sanctified man.

4. The "mercies of God" (Rom. 12:1).

5. God's wonderful method of justifying sinful men, and the provision He makes for their victory over sin.

6. By the inward process of "the renewing of your mind"—the work of the Holy Spirit (12:2).

7. The church (12:3-13), society (vs. 14-21), the state (13:1-7).

8. We are not to make the standards of this age the pattern of our conduct.

9. In love which is to be perfectly sincere (v. 9), and tender, as in the family relation (v. 10).

10. We are to use toward them the retaliations of kindness (vs. 14, 17, 19-21).

ELMHURST, ILL.

The Valley of Suffering

(Continued from page 565)

stored: "Before I was afflicted I went astray: but now have I kept thy word" (Psa. 119:67).

As the mind of God our Father, through Christ, is unfathomable, so are the many other possible reasons for allowing His loved ones at times to go down into the valley of suffering. Perhaps He wants to draw to Himself an unsaved loved one, whose heart may be softened and whose voice may be lifted to God in prayer for the sufferer, and even for mercy for himself. Whatever the reason, there is a purpose behind it all, as we have seen. That it is not necessarily a sign of personal disobedience or sin is also plain. Paul said, "Whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer" (2 Cor. 1:6).

If God calls you into sickness, seek His will in the matter. Should He will that you go down into the valley of suffering, rejoice that His purposes, known or unknown—it matters not to us—are by His choice being worked out in you to His glory everlasting.

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The Young People's Prayer Meeting

By John W. Lane, Jr.

Sunday, July 12

2. Meet Daniel, the Courageous (Dan. 1:8-19)

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THE second one in the series of Bible personalities that are the subjects of four of our prayer meeting topics is a symbol of conviction and courage wherever the Bible has been read and studied. Most of us, no doubt, have at one time or another sung P. P. Bliss' Gospel song:

Dare to be a Daniel,
Dare to stand alone,
Dare to have a purpose firm!
Dare to make it known!

And many of us still need the challenge of Daniel's example, for some of us will no doubt be going away next fall to live away from home in school or college; some may be entering the armed forces of our country; some will be facing new situations in employment; some, in the summer that is upon us, will be going away to camp or on vacations. And all of these departures from our accustomed activities can present temptations to let down our Christian standards for one reason or another.

Most of us are not by nature very courageous. We are ready enough to try to save ourselves from embarrassment, or ridicule, or scorn, or physical pain. Are only certain favored individuals, then, gifted with courage such as Daniel had? Not at all. Nearly every true hero will admit that in the midst of danger or difficulty he was scared. The difference between the hero and the coward is not an absence of fear, but one has the courage to face the difficulty and do what is right and what needs to be done in spite of it. The coward, on the contrary, turns his back on the situation and seeks to escape from it.

It will help us to see from what source Daniel got his courage and how it was developed. First, notice that Daniel had a heart conviction regarding right and wrong. He had been taught, as a lad back in Judah, that God was displeased with idolatry and all that was connected with it. Part of this teaching included the abstinence from any food that had been offered to idols and abstinence from intoxicating liquors. When such food and wine were offered to him after he had been carried as a captive to Babylon, Daniel stuck to his purpose not to defile himself.

If the proverb had then been invented no doubt there would have been some who would have said to Daniel, "Now, don't be extreme. When in Rome, do as the Romans do. Folks will get the idea that you are queer if you don't go along with what the others are doing." Did *you* ever hear such advice with regard to smoking, or petting, or taking an occasional drink, or when the opportunity to do certain doubtful things presented itself?

But Daniel knew, first of all, why he did not want to defile himself, and he was convinced that his reason was a good and righteous one, and he stuck by it. God, it is true, gives us courage, and we cannot stand fast without the enabling and strengthening that He alone can give us. But He also expects us to use the means that He has given us for the development of courage and strength. He gives us His Word, with its examples of men and women down through the ages, and with its promises of what He will do for those who will honor Him. If we do not avail ourselves of His Word

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by reading it and meditating upon it, then He cannot create in our hearts the courage that He wants to put there.

Notice also that Daniel disciplined himself by habits of regular prayer. He followed the practice of praying three times a day during times when this self-denial meant merely the giving up of his own time or comfort. Consequently, when the larger occasion arose, and his prayer time became a matter of either honoring God or honoring the king, there was no question in his mind. He went right on honoring God. He saw the danger and he knew of the plot against him, but he did not falter. When he was thrown in the den of lions he was comforted by the knowledge that his course of action had been right. He could quietly trust God to deliver him. All too often we wait until the emergency arises, and consequently we are unprepared. We have not honored God in little things and, therefore, we are not prepared to honor Him in the greater ones.

Doubtless Daniel did not know how God's deliverance was to come about. It could have come by way of death. But even so, Daniel knew that, as long as his heart was right toward God, the way of escape did not matter and all would be well. It is such an assurance that will establish our hearts in times of difficulty and danger. The way for us may sometimes lead through real trial, as it did for the young soldier who, in the barracks, dared to kneel beside his bunk to pray, only to receive a blow from a heavy boot thrown by a godless comrade. Or, sometimes, He may permit us to endure the taunts and ridicule of others rather than physical injury. The important thing is for us to know that we are doing, to the best of our knowledge and belief, what God would have us do, and then to go forward, even though, as with Christian in "Pilgrim's Progress," there may seem to be fierce lions in the path. We can be confident in the assurance that whatever the future holds, God, who holds in His hand the future, will do for us exceeding abundantly above all that we can ask or think, because we have put our trust in Him and we are counting on Him to see us through.

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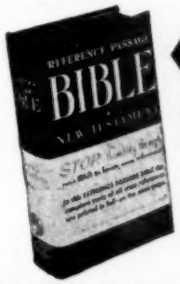

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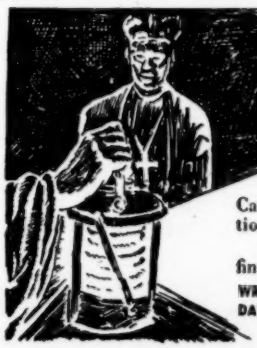
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Tues.—Titus 3:1-8. Rules for Life.

PRAYER SUGGESTIONS: "To be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men." Christian principles for our practice are laid down for all believers in the precepts of the Gospel. Obedience to explicit duties is a proof of love to God and of faith in Him. All in Christ are under law to Christ. All have liberty in Christ, but none have license to sin. *Pray for the Big Bear Lake Bible Conference, Big Bear Lake, Calif.*

Wed.—Matthew 6:1-8.
Not for the Praise of Men.

PRAYER SUGGESTIONS: "But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly." Avoid all love of praise and admiration. You will turn these desires into good if you do your good deeds only to have praise from God. He will well reward you at the time of accounts. Any rewards you get here from public performances may mean that you have received all you will ever get from such services. Give the Gospel way if you want reward on God's great day. *Pray for the Blue Water Conference, Wallaceburg, Ont., Can.*

Thurs.—Matthew 5:21-32.
Jesus Sets Standards.

PRAYER SUGGESTIONS: "It was said . . . of old time . . . but I say unto you." God manifest in flesh could and did authoritatively add to the Scriptures. He had the indisputable right to set our standard of life and practice. He has done so, but millions of souls act as if He had never done so. Do you let His Word govern your life and behavior? *Pray for the Buffalo Bible Conference, Ebenezer, N. Y.*

Fri.—Matthew 6:9-15.
A Pattern for Prayer.

PRAYER SUGGESTIONS: "After this manner therefore pray ye." Do not fail to use privately, in the family, and in the services of the church this pattern for prayer. In it our Lord teaches us the way we should pray. It contains prayer's fourfold nature in wonderful phrases: "Hallowed be thy name" (reverence); "our daily bread" (gratitude); "we forgive our debtors" (confession); "lead us not into temptation" (petition). The rising generation needs this prayer. *Pray for the Byron Bible Camp, Huron, S. Dak.*

Sat.—1 Timothy 2:1-8. Constant in Prayer.

PRAYER SUGGESTIONS: "This is good and acceptable in the sight of God." Prayer is such a high privilege and so advantageous in obtaining the greater blessings of God that it is sinful to neglect it and unwise to be inconstant in it. Do you regularly seek the face of God? Do you plead for things only God can do in Jesus' name? *Pray for Camp Caledon, North Girard, Pa.*

Sun.—Psalm 62:5-12. God Our Hope.

PRAYER SUGGESTIONS: "My soul, wait thou only upon God; for my expectation is from him." Life is simplified when we know, love, and look only to God for everything we need for life and godliness. The Psalmist reminded his soul to look only to God in all that pertained to life and work. Do your eyes look past all human confidences to the God of your life? Is He your hope definitely, continually, and fully? *Pray for Camp Nathanael, Emmalena, Ky.*

The I. Q. on Jews and Judaism

(Copyrighted)

By Rev. M. Zeidman

My "Feet Shall Stand Within . . . Jerusalem"

Q. What was the fondest hope of an ancient Hebrew?
A. To "stand within thy gates, O Jerusalem" (Psalm 122:2).
Q. What was the purpose of the pilgrim's journey to Jerusalem?
A. As a testimony to Israel. Psalm 122:4, "to give thanks unto the name of the Lord."

On the Jewish New Year (September 9, 1953), my "feet shall stand within thy gates, O Jerusalem" as a testimony to Israel, "to give thanks unto the name of the Lord" that the Lord Jesus the Messiah has "brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord."

That is precisely the reason for the missionary journey to Israel: as a testimony to Israel that the Redeemer, Jesus, has come to Zion, to turn away ungodliness in Jacob. It will be the glorious privilege, the crowning thrill of more than a quarter century of faithful preaching of Christ to the Jewish people.

"Because of the house of the Lord our God I will seek thy good."

It is because of the household of faith, the Body of Christ, that we are able to seek the good of Jerusalem, and extend the ministry of love to the inhabitants of Israel.

You may share in this great privilege of ministry and testimony that is being undertaken by the Scott Mission in Toronto as the Rev. Morris Zeidman, its Director, is leaving for his missionary journey to Europe and Israel. Brother Zeidman will be in Jerusalem during the Feast of the New Year, the Day of Atonement, the Feast of Tabernacles, and the Rejoicing of the Law.

"Pray for the peace of Jerusalem, they shall prosper that love thee."

We need your prayerful support. Thank you and the Lord bless you.

Your tithes and offerings for the work will be greatly appreciated, and will bring much blessing to your soul. Write to:

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